

THE LITANY OF THE DAYBREAK [WIRD AS-SUBH]

The marvelous exploits [manaqib] of our master, the Cardinal Pole of Cardinal Poles [Qutb al-aqtab], 'Abd al-Qadir al-Jilani.

He is Abu Salih, my master, 'Abd al-Qadir ibn Musa ibn 'Abdi'llah ibn Yahya az-Zahid ibn Muhammad ibn Dawud ibn Musa al-Jawn ibn 'Abdi'llah al-Haddi ibn al-Hasan ibn al-Muthanna ibn 'Ali ibn Abi Talib (may Allah the Exalted be well pleased with them all).

He was born (may Allah the Exalted be well pleased with him) in the year [A.H.] 470, and he died in [A.H.] 561. He was buried (may Allah be well pleased with him) in Baghdad.

People have singled him out as the subject of literary composition, and we shall mention, if Allah (Exalted is He) so wills, a small selection from his marvelous exploits [manaqib], containing instruction and benefit for the listener.

Let us therefore acknowledge that we depend for success on Allah's enabling grace [tawfiq], and let me introduce myself as the pauper in need of the mercy of Allah the Almighty, Habib Muhammad, son of the learned Shaikh Sidq Muhammad Ibrahim, al-Qahiri [the Cairene] by place of birth, al-Qadiri al-Ash'ari by spiritual disposition [mashrab] and theological doctrine [mu'taqad].

In the work entitled Bahjat al-Asrar [The Splendor of the Mysteries], the author cites a reliable chain of transmission [isnad], by which the following report is traced to that exemplary guide, Shaikh Shihab ad-Din Abu 'l-Hafs Muhammad ibn Muhammad ibn 'Abdi'llah as-Suhrawardi, who said:

'I once heard Shaikh Muhyi 'd-Din 'Abd al-Qadir say, speaking from the lectern in his schoolhouse: 'Every saint [wali] is on the footprint of a Prophet [Nabi], and I am on the footprint of my ancestor, Muhammad (Allah bless him and give him peace). Whenever the Chosen One [al-Mustafa] (Allah bless him and give him peace) raises a foot, I place my feet in the spot from which he has raised his foot-unless it is one of the footprints of Prophethood [Nubuwwa], in which case there can be no means of access to it for anyone other than a Prophet.'

In the same work, Shaikh Abu 'Amr 'Uthman ibn Marzuq is reported as having said:

'No one participated with him-that is to say, with Shaikh 'Abd al-Qadir al-Gilani (may Allah be well pleased with him)-in his spiritual states, his station and his secrets, apart from the Prophets (blessing and peace be upon them). Nor was anyone endowed with superior grace in this spiritual path, apart from Allah (Almighty and Glorious is He) and His Messenger Muhammad (Allah bless him and give him peace).'

In the work entitled Lata'if al-Minan [Subtleties of Gracious Favors], by Ibn 'Ata'u'llah as-Sikandari ash-Shadhili, it is reported that Abu 's-Sa'ud ibn ash-Shibli (may Allah be well pleased with him) once said, referring to the Greatest Shaikh [Ibn al-'Arabi]:

'I am in the service of the Shaikh who did not leave his special grace to anyone else....'

In the work entitled Qala'id al-Jawahir [Necklaces of Gems], we are told:

'It must be understood that gracious favor is in the Hand of Allah, and that He bestows it upon whomever He will, for Allah is the Owner of Splendid Grace [wa 'llahu Dhu 'l-fadli 'l-'azim]. Nevertheless, it is true to say that in none of the Shaikhs and masters of spiritual states, after the Companions (may Allah be well pleased with them), has there been such a combination of charismatic exploits [manaqib] and praiseworthy qualities, as those combined in our master and our Shaikh, Shaikh 'Abd al-Qadir al-Jilani (may Allah be well pleased with him), in respect of practice and knowledge ['amal wa 'ilm], noble descent and lineage [hasab wa nasab], talents and blessings....'

In the work entitled Zain al-Majalis [Beauty of the Sessions], we read:

'Suppose it should be asked: 'How do you account for the response of Shaikh 'Abd al-Wahhab ash-Sha'rani to the saying of Shaikh 'Abd al-Qadir al-Jilani (may Allah be well pleased with him): 'This foot of mine is upon the neck of every saint of Allah'? Why did he restrict its application to the people of his own generation?' The answer to this must be: 'When the Shaikh restricted its application, he was considering the greatest of the saints [awliya'], those who were superior even to him [Shaikh 'Abd al-Qadir], meaning the Companions (may Allah be well pleased with them), not those of lower rank in any generation whatsoever, even if they were also saints. Compare the reservation of Shaikh al-Imam Jalal ad-Din al-Muhalla, in connection with the story of Moses (peace be upon him) and concerning the words of Allah (Exalted is He):

O Moses! I have preferred you above [all] the people.

ya Musa inni 'stafaitu-ka 'ala 'n-nasi. (7:144)

'This he interpreted as referring only to the people of his [Moses'] own time, in consideration of those [later] Prophets (blessing and peace be upon them) who would be superior to Moses.'

In the work entitled Bahjat al-Asrar [The Splendor of the Mysteries], toward the end of the report attributed to Shaikh Abu 'l-Qasim ibn Bakr Ahmad, it is stated that:

'The Lord of Truth (Exalted is He) said to him [Shaikh 'Abd al-Qadir], in the language of the Unseen: 'Today you are in Our presence, established, secure,' and He seated him in the company of the spirits of the Prophets [arwah an-Nabiyyin], on a platform between this world and the Hereafter, between the creation and the Creator, between the outer [zahir] and the inner [batin], between what is within reach and that which is out of reach. He also gave him four faces: (1) a face with which he can look toward this lower world, (2) a face with which he can look toward the Hereafter, (3) a face with which he can look toward the creation [khalq], and (4) a face with which he can look toward the Creator [Khaliq]....'

In his book entitled Khulasat al-Mafakhir [Synopsis of Glorious Deeds and Qualities], Shaikh 'Abdu'llah al-Yafi'i has declared:

'Shaikh 'Abd al-Qadir al-Jilani (may Allah be well pleased with him) is the highest in spiritual station, after the Companions, of all the saints [awliya'].'

According to the experts in Reality [muhaqqiqun], the spiritual station of Shaikh 'Abd al-Qadir al-Jilani is 'the highest of all the fundamental sources [usul].'

By advancing irrefutable evidence, the compiler of Zain al-Majalis [Beauty of the Sessions] has refuted the statement of the Greatest Shaikh [ash-Shaikh al-Akbar], concerning the superior elevation of the station of Ibn ash-Shibli (may Allah be well pleased with him) above the station of Shaikh 'Abd al-Qadir al-Jilani. It is possible, of course, that the statement attributed to the Greatest Shaikh [ash-Shaikh al-Akbar], concerning the superior elevation of the station of Ibn ash-Shibli, was falsely ascribed to him, because he [Ibn ash-Shibli] once said: 'I am in the service of the Shaikh who did not leave his special grace to anyone else.' Allah knows best.

It was the Cardinal Pole and Renewer [of the Faith] [al-Qutb al-Mujaddid], the highly erudite Shaikh Sadaqatu'llah, the son of the saint [wali] Shaikh Sulaiman al-Qahiri, who said:

All of the parties are agreed in unanimity,  
of one accord concerning your perfection in your exaltation.

kullu 't-tawa'ifi bi'l-ijma'i muttafiqah  
'ala kamali-ka fi 'ulya-ka muttasiqah

Even the Kharijites, the people of deviation, and the atheists [agree that] you are the pivotal point for every Reviver of the Faith.

hatta 'l-Khawariji ahli 'z-zaighi wa 'z-Zandaqah  
anta 'l-madaru li-kulli Muhyi 'd-Din.

All of this leads us, on the basis of the decisive proofs that have been cited, and the unambiguous reports that are so well known, to the conclusion that there can be none higher, none superior, and none more noble in spiritual station, in deeds, and in quality of innermost being, among the earlier and the later saints [awliya'], until the Day of Resurrection [Yawm al-Qiyama], than our master 'Abd al-Qadir al-Jilani (may Allah be well pleased with him). So said 'Abd al-Karim al-Jili (may Allah be well pleased with him).

This is the moment for us to embark on an account of the litanies [awrad] recited by the Helper [Ghawth] (may Allah sanctify his splendid innermost being) at the five times of day, as well as the litanies [awrad] of the week, the greatest invocation of blessing [as-salat al-kubra] and other benedictions [salawat], the plea for victory [du'a' an-nasr], the recital of sublimity [hizb al-jalala] and the supplication of the litany of sublimity [wird al-jalala], and

#### 06 Wird as-Subh

other observances [waza'if]. The first of these is the Litany of the Daybreak [Wird as-Sabah], which is also called the Recital of Humble Entreaty [Hizb al-Ibtihal]. Its historical background is as follows:

In the Name of Allah, the All-Merciful, the All-Compassionate

Bismi'llahi 'r-Rahmani 'r-Rahim

This noble and blessed litany [wird] is the composition of the lordly scholar, the radiant candle, the master of indication and meanings, the Shaikh of Islam, the Reviver of the Religion and the Faith [Muhyi 'l-Milla wa 'd-Din], Shaikh Abu Salih 'Abd al-Qadir al-Gilani. May Allah sanctify his innermost being, and may He bestow his goodness and his righteousness upon us, and upon all the seekers and lovers [of the Truth].

It has been transmitted by Shaikh al-Islam Kamal ad-Din ibn Abi Sharif, on the authority of the Cardinal Pole of the Age [Qutb az-Zaman], Abu 'l-'Awn al-Ghuzzi (may Allah bestow His mercy upon him), from Shaikh al-Islam Shihab ad-Din Raslan ar-Ramli (sanctified be his innermost being), from the lordly scholar Nasru'llah al-Jadali (sanctified be his innermost being), from 'Abdu'llah ibn an-Nasih (may Allah bestow His mercy upon him), from 'Abdu'llah ibn Muhammad al-'Ajami (may Allah bestow His mercy upon him). The latter was blessed with long life, for the year of his birth was [A.H.] 546, and the year of his death was [A.H.] 731, which means that he died at the age of one hundred and eighty-five. He said:

'He informed me of it [the litany], and with it he invested me with the skullcap ['arraqiyya] of the Cardinal Pole of the Age [Qutb az-Zaman]-the one to whom the necks of the saints [awliya'] were humbly bowed, in the West and in the East, Arabs and non-Arabs alike-the Sultan of the saints, Muhyi 'd-Din Abu Muhammad as-Sayyid ash-Shaikh 'Abd al-Qadir al-Gilani (sanctified be his innermost being), the son of Abu Salih Musa Jangidost. May Allah (Exalted is He) enable us to derive benefit from him, and may He install us within his blessed grace.'

This is the litany [wird] to which he referred. It is sometimes called the Litany of the Daybreak [Wird as-Subh], and it is also called the Incantation of Humble Entreaty [Hizb al-Ibtihal]. The proper time for its recitation is after the obligatory ritual prayer of daybreak [faridat as-subh], once every day. We have absolute permission to perform it, from our present Shaikhs, and from the paternal uncle of my grandfather, my own Shaikh now deceased, Sayyid Shaikh Mahmud Efendi, offspring of the late Sayyid al-Hajj Zakariyya Efendi al-Gilani al-Baghdadi, the President [Naqib] of the chieftains in Baghdad (may Allah sanctify his innermost being), and from my paternal cousin and my Shaikh, Sayyid Muhammad Mukarram Efendi, offspring of the late Sayyid Shaikh Muhammad Efendi al-Gilani al-Azhari al-Hamawi (may Allah sanctify his innermost being), whose residence is in Hamah (may Allah keep him [hamma-hu] in His protection [Hima-h]).

This really is the moment to embark on the blessed litany [wird] :

The Litany of the Daybreak [Wird as-Subh], also called the Recital of Humble

Entreaty [Hizb al-Ibtihal].

In the Name of Allah, the All-Merciful, the All-Compassionate  
Bismi'llahi 'r-Rahmani 'r-Rahim

Praise be to Allah, Lord of All the Worlds,  
al-hamdu li'llahi Rabbi 'l-'alamin:

the All-Merciful, the All-Compassionate,  
ar-Rahmani 'r-Rahi:.

Master of the Day of Reckoning.  
Maliki yawmi 'd-din:

You alone do we worship, and of You alone do we seek help.  
iyya-ka na'budu wa iyya-ka nasta'in:

Guide us in the straight path,  
ihdina 's-sirata 'l-mustaqim:

the path of those whom You have blessed,  
sirata 'lladhina an'amta 'alai-him:

not of those who earn Your wrath,  
ghairi 'l-maghdubi 'alai-him wa la 'd-dallin. (1:1-7)

In the Name of Allah, the All-Merciful, the All-Compassionate

Bismi'llahi 'r-Rahmani 'r-Rahim

Alif, Lam, Mim.  
Alif-Lam-Mim :

This is the Book, no doubt about it; a guidance for the righteous,  
dhalika 'l-Kitabu la raiba fi-h: hudan li'l-muttaqin:

who believe in the Unseen, and perform the prayer,  
alladhina yu'minuna bi'l-ghaibi wa yuqimuna 's-salata

and spend out of what We have provided for them;  
wa mimma razaqna-hum yunfiqun :

who believe in what has been sent down to you,  
wa 'lladhina yu'minuna bi-ma unzila ilai-ka

and what has been sent down before you,  
wa ma unzila min qabli-k :

and are certain of the Hereafter.  
wa bi'l-akhirati hum yuqinun :

These follow guidance from their Lord,  
ula'ika 'ala hudan min Rabbi-him

and it is they who will prosper.  
wa ula'ika humu 'l-muflihun. (2:1-5)

Your God is One God.  
wa Ilahu-kum Ilahun Wahid :

There is no god but He, the All Merciful, the All-Compassionate.  
la ilaha illa Huwa 'r-Rahmanu 'r-Rahim. (2:163)

Allah! There is no god but He, the Living, the Eternal.  
Allahu la ilaha illa Huwa 'l-Hayyu 'l-Qayyum.

Neither slumber nor sleep can overtake Him.  
la ta'khudhu-hu sinatun wa la nawm.

To Him belongs whatever there is in the heavens  
la-hu ma fi 's-samawati

and whatever there is in the earth.  
wa ma fi 'l-ard.

Who is there to intercede with Him save by His leave?  
man dha 'lladhi yashfa'u 'inda-hu illa bi-idhni-h.

He knows what is in front of them and what is behind them,  
ya'lamu ma baina aidi-him wa ma khalfa-hum

while they encompass nothing of His knowledge save what He will.  
wa la yuhituna bi-shai'in min 'ilmi-hi illa bi-ma sha'.

His throne comprises the heavens and the earth,  
wasi'a kursiyyu-hu 's-samawati wa 'l-ard :

and He is never weary of preserving them.  
wa la ya'udu-hu hifzu-huma :

He is the All-High, the All-Glorious.  
wa Huwa 'l-'Aliyyu 'l-'Azim. (2:255)

There is no compulsion in religion.

la ikraha fi 'd-din:

The right direction is henceforth distinct from error.  
qad tabayyana 'r-rushdu mina 'l-ghayy :

And he who rejects false deities, and believes in Allah,  
fa-man yakfur bi't-taghuti wa yu'min bi'llahi

has grasped the most secure handle, which will never break.  
fa-qadi 'stamsaka bi'l-'urwati 'l-wuthqa la 'nfisama la-ha.

Allah is All-Hearing, All-Knowing.  
wa 'llahu Sami'un 'Alim. (2:256)

Allah is the Protecting Friend of those who believe.  
Allahu Waliyyu 'lladhina amanu

He brings them out of the darkness into the light.  
yukhriju-hum mina 'z-zulumati ila 'n-nur.

As for those who disbelieve, their patrons are the false deities.  
wa 'lladhina kafaru awliya'u-humu 't-Taghutu

They bring them out of light into darkness.  
yukhrijuna-hum mina 'n-nuri

Such are the rightful owners of the Fire,  
ila 'z-zulumat : ula'ika

wherein they shall dwell eternally.  
ashabu 'n-nari hum fi-ha khalidun. (2:257)

Allah bears witness that there is no god but He-  
shahida 'llahu anna-hu la ilaha illa Huwa

and [so do] the angels and the men of learning-upholding justice.  
wa 'l-mala'ikatu wa ulu 'l-'ilmi qa'iman bi'l-qist :

There is no god but He, the Omnipotent, the All-Wise.  
qa'iman bi'l-qist : la ilaha

the Omnipotent, the All-Wise.  
la ilaha illa Huwa 'l-'Azizu 'l-Hakim. (3:18)

The true religion in the sight of Allah is surrender [to His will and guidance].

inna' d-dina 'inda 'llahi 'l-islam

Those who received the Book differed only after  
wa ma 'khtalafa 'lladhina utu 'l-Kitaba

knowledge came to them, through transgression among themselves.  
illa min ba'di ma ja'a-humu 'l-'ilmu baghyan baina-hum :

Whoever disbelieves the signs of Allah, Allah is Swift at reckoning.  
wa man yakfur bi-ayati 'llahi fa-inna 'llaha Sari'u 'l-hisab. (3:19)

And if they argue with you, say: 'I have surrendered  
fa-in hajju-ka fa-qul aslamtu

my purpose to Allah and so have those who follow me.'  
aslamtu wajhiya li'llahi wa mani 'ttaba'a-n :

And say to those who have received the Book  
wa qul li'lladhina utu 'l-Kitaba

and do not read: 'Have you surrendered?'  
wa 'l-ummiyyina a-aslamtum :

If they surrender, then they are rightly guided,  
fa-in aslamu fa-qadi 'htadaw :

and if they turn away, then it is your duty only to convey the message.  
wa in tawallaw fa-inna-ma 'alai-ka 'l-balagh :

Allah is All-Seeing of His servants.  
wa 'llahu Basirun bi'l-'ibad. (3:20)

Your Lord is Allah who created the heavens and the earth  
inna Rabba-ka 'lladhi khalaqa 's-samawati wa 'l-arda

in six Days, then He mounted on the Throne.  
fi sittati ayyamin thumma 'stawa 'ala 'l-'Arsh :

He covers the night with the day, which is in haste to follow it,  
yughshi 'l-laila 'n-nahara yatlubu-hu hathithan

and has made the sun and the moon  
yatlubu-hu hathithan wa 'sh-shamsa wa 'l-qamara

and the stars subservient by His command.  
wa 'n-nujuma musakhkharatin bi-amri-h :

His is all creation and commandment.



a-la la-hu 'l-khalqu wa 'l-amr :

Blessed be Allah, the Lord of the Worlds!  
tabaraka 'llahu Rabbu 'l-'alamin. (7:54)

Call upon your Lord humbly and in secret;  
ud'u Rabba-kum tadarru'an wa khufya :

He does not love those who go too far in the wrong direction.  
inna-hu la yuhibbu 'l-mu'tadin. (7:55)

Do not cause confusion in the earth after the fair ordering thereof,  
wa la tufsidu fi 'l-ardi ba'da islahi-ha

and call on Him in fear and hope.  
wa 'd'u-hu khawfan wa tama'a :

The mercy of Allah is close indeed to those who do good.  
inna rahmata 'llahi qaribun mina 'l-muhsinin. (7:56)

Say: 'Cry to Allah, or cry to the All-Merciful.  
quli 'd'u 'llaha awi 'd'u 'r-Rahman :

To whichever to cry, His are the Most Beautiful Names.  
ayya-ma tad'u fa-la-hu 'l-Asma'u 'l-Husna :

And do not be loud voiced in your worship,  
wa la tajhar bi's-salati-ka

nor yet silent therein; but follow a way between.'  
wa la tukhafit bi-ha wa 'btaghi baina dhalika sabila. (17:110)

And say: 'Praise be to Allah, who has not taken to Himself a son,  
wa quli 'l-hamdu li'llahi 'lladhi lam yattakhidh waladan

and who has no partner in the Sovereignty,  
wa lam yakun la-hu sharikun fi 'l-mulki

nor has He any protecting friend through dependence.  
wa lam yakun la-hu waliyyun mina 'dh-dhulli

And magnify Him with magnificence.'  
wa kabbir-hu takbira. (17:111)

Allah is Supremely Great, by far!  
Allahu Akbaru kabira

Praise be to Allah, with much and frequent praise!  
wa 'l-hamdu li'llahi hamdan kathira

Glory be to Allah, and His be the praise  
wa subhana 'llahi wa bi-hamdi-hi

in both the early morning and the evening time!  
wa bi-hamdi-hi bukratan wa asila.

In the Name of Allah, the All-Merciful, the All-Compassionate

Bismi'llahi 'r-Rahmani 'r-Rahim

By those who set the ranks in battle order,  
wa 's-saffati saffan

and those who drive away with reproof,  
fa-'z-zajirati zajran

and those who recite as a Reminder,  
fa-'taliyati dhikran

your Lord is surely One;  
inna Ilaha-kum la-Wahid :

Lord of the heavens and of the earth  
Rabbu 's-smaawati wa 'l-ardi

and what is between them,  
wa ma baina-huma

and Lord of the sun's risings.  
wa Rabbu 'l-mashariq.

We have adorned the lowest heaven  
inna zayyanna 's-sama'a 'd-dunya

with the adornment of the planets,  
bi-zinatini 'l-kawakib :

with security from every rebellious devil.  
wa hifzan min kulli shaitanin marid :

They cannot listen to the Highest Chiefs  
la yassamma'unna

for they are pelted from every side,  
ila 'l-Mala'i 'l-a'la wa yuqdhafuna min kulli janib.

outcast, and theirs is a perpetual torment;  
duhuran wa la-hum 'adhabun wasib.

Except him who snatches a fragment,  
illa man khatifa 'l-khatfata

and a piercing flame pursues him.  
fa-atba'a-hu shihabun thaqib.

Then ask them: 'Are they stronger as a creation,  
fa-'stafti-him a-hum ashaddu khalqan

or those whom We have created?  
am-man khalaqna :

We created them of plastic caly.  
inna khalaqna-hum min tinin lazib. (37:1-11)

O company of jinn and men, if you have power to penetrate  
ya ma'shara 'l-jinni wa 'l-insi ini 'stata'tuman tanfudhu

the regions of the heavens and the earth, then penetrate!  
min aqtari 's-samawati wa 'l-ardi fa-'nfudhu

You will never penetrate them except with sanction.  
la tanfudhuna illa bi-sultan.

So which of the favors of your Lord do the two of you deny?  
fa-bi-ayyi ala'i Rabbi-kuma tukadhdiban.

There will be sent, against you both, heat of fire  
yursalu 'alai-kuma shuwazun min narin

and flash of brass, and you will not escape.  
wa nuhasun fa-la tantasiran :

So which of the favors of your Lord do the two of you deny?  
fa-bi-ayyi ala'i Rabbi-kuma tukadhdhiban. (55:33-36)

In the Name of Allah, the All-Merciful, the All-Compassionate  
Bismi'llahi 'r-Rahmani 'r-Rahim

O Allah, I take refuge with You, and I seek access to You,  
Allahumma inni a'udhu bi-ka wa atawassalu ilai-ka

and I direct myself toward You, and I address my humble entreaty to You,  
wa atawajjahu ilai-ka wa atadarra'u ilai-ka

by invoking the Most Beautiful Names:  
bi-Asma'i-ka 'l-Husna.

He is Allah; there is no god but He (Majestic is His Majesty),  
Huwa 'llahu 'lladhi la ilaha illa Hu (jalla jalalu-h)

the All-Merciful (Majestic is His Majesty),  
ar-Rahmanu (jalla jalalu-h)

the All-Compassionate (Majestic is His Majesty),  
ar-Rahimu (jalla jalalu-h)

the Sovereign Lord (Majestic is His Majesty),  
al-Maliku (jalla jalalu-h)

the All-Holy (Majestic is His Majesty),  
al-Quddusu (jalla jalalu-h)

the Source of Peace (Majestic is His Majesty),  
as-Salamu (jalla jalalu-h)

the Safekeeper (Majestic is His Majesty),  
al-Mu'minu (jalla jalalu-h)

the Guardian (Majestic is His Majesty),  
al-Muhaiminu (jalla jalalu-h)

the Almighty (Majestic is His Majesty),  
al-'Azizu (jalla jalalu-h)

the All-Compelling (Majestic is His Majesty),  
al-Jabbaru (jalla jalalu-h)

the Majestic (Majestic is His Majesty),  
al-Mutakabbiru (jalla jalalu-h)

the Creator (Majestic is His Majesty),  
al-Khaliqu (jalla jalalu-h)

the Maker (Majestic is His Majesty),  
al-Bari'u (jalla jalalu-h)

the Shaper (Majestic is His Majesty),  
al-Musawwiru (jalla jalalu-h)

the Forgiver (Majestic is His Majesty),  
al-Ghaffaru (jalla jalalu-h)

the All-Prevailing  
al-Qahharu (jalla jalalu-h)

the Bestower (Majestic is His Majesty),  
al-Wahhabu (jalla jalalu-h)

the Provider (Majestic is His Majesty),  
ar-Razzaqu (jalla jalalu-h)

the Opener (Majestic is His Majesty),  
al-Fattahu (jalla jalalu-h)

the All-Knowing (Majestic is His Majesty),  
al-'Alimu (jalla jalalu-h)

the Constrictor (Majestic is His Majesty),  
al-Qabidu (jalla jalalu-h)

the Expander (Majestic is His Majesty),  
al-Basitu (jalla jalalu-h)

the Abaser (Majestic is His Majesty),  
al-Khafidu (jalla jalalu-h)

the Exalter (Majestic is His Majesty),  
ar-Rafi'u (jalla jalalu-h)

the Honorer (Majestic is His Majesty),  
al-Mu'izzu (jalla jalalu-h)

the Dishonorer (Majestic is His Majesty),  
al-Mudhillu (jalla jalalu-h)

the All-Hearing (Majestic is His Majesty),

as-Sami'u (jalla jalalu-h)

the All-Seeing (Majestic is His Majesty),  
al-Basiru (jalla jalalu-h)

the Judge (Majestic is His Majesty),  
al-Hakamu (jalla jalalu-h)

the Just (Majestic is His Majesty),  
al-'Adlu (jalla jalalu-h)

the Subtle (Majestic is His Majesty),  
al-Latifu (jalla jalalu-h)

the Aware (Majestic is His Majesty),  
al-Khabiru (jalla jalalu-h)

the Forbearing (Majestic is His Majesty),  
al-Halimu (jalla jalalu-h) (Majestic is His Majesty),

the Magnificent (Majestic is His Majesty),  
al-'Azimu (jalla jalalu-h)

the All-Forgiving (Majestic is His Majesty),  
al-Ghafuru (jalla jalalu-h)

the Appreciative (Majestic is His Majesty),  
ash-Shakuru (jalla jalalu-h)

the High, the Great (Majestic is His Majesty),  
al-'Aliyyu 'l-Kabiru (jalla jalalu-h)

the Preserver (Majestic is His Majesty),  
al-Hafizu (jalla jalalu-h)

the Sustainer (Majestic is His Majesty),  
al-Muqitu (jalla jalalu-h)

the Reckoner (Majestic is His Majesty),  
al-Hasibu (jalla jalalu-h)

the Sublime (Majestic is His Majesty),  
al-Jalilu (jalla jalalu-h)

the Generous (Majestic is His Majesty),  
al-Karimu (jalla jalalu-h)

the Watchful (Majestic is His Majesty),  
ar-Raqibu (jalla jalalu-h)

the Responsive (Majestic is His Majesty),  
al-Mujibu (jalla jalalu-h)

the All-Embracing (Majestic is His Majesty),  
al-Wasi'u (jalla jalalu-h)

the Wise (Majestic is His Majesty),  
al-Hakimu (jalla jalalu-h)

the Loving (Majestic is His Majesty),  
al-Wadudu (jalla jalalu-h)

the Glorious (Majestic is His Majesty),  
al-Majidu (jalla jalalu-h)

the Resurrector (Majestic is His Majesty),  
al-Ba'ithu (jalla jalalu-h)

the Witness (Majestic is His Majesty),  
ash-Shahidu (jalla jalalu-h)

the Truth (Majestic is His Majesty),  
al-Haqu (jalla jalalu-h)

the Trustee (Majestic is His Majesty),  
al-Wakilu (jalla jalalu-h)

the Strong (Majestic is His Majesty),  
al-Qawiyyu (jalla jalalu-h)

the Firm (Majestic is His Majesty),  
al-Matinu (jalla jalalu-h)

the Protecting Friend (Majestic is His Majesty),  
al-Waliyyu (jalla jalalu-h)

the Praiseworthy (Majestic is His Majesty),  
al-Hamidu (jalla jalalu-h)

the Reckoner (Majestic is His Majesty),  
al-Muhsi (jalla jalalu-h)

the Originator (Majestic is His Majesty),  
al-Mubdi'u (jalla jalalu-h)

the Restorer (Majestic is His Majesty),  
al-Mu'idu (jalla jalalu-h)

the Giver of Life (Majestic is His Majesty),  
al-Muhyi (jalla jalalu-h)

the Creator of Death (Majestic is His Majesty),  
al-Mumitu (jalla jalalu-h)

the Ever-Living (Majestic is His Majesty),  
al-Hayyu (jalla jalalu-h)

the Self-Subsisting (Majestic is His Majesty),  
al-Qayyum (jalla jalalu-h)

the Single (Majestic is His Majesty),  
al-Wahidu (jalla jalalu-h)

the Noble (Majestic is His Majesty),  
al-Majidu (jalla jalalu-h)

the One (Majestic is His Majesty),  
al-Ahadu (jalla jalalu-h)

the Eternal (Majestic is His Majesty),  
as-Samadu (jalla jalalu-h)

the All-Capable (Majestic is His Majesty),  
al-Qadiru (jalla jalalu-h)

the All-Powerful (Majestic is His Majesty),  
al-Muqtadiru (jalla jalalu-h)

the Accelerator (Majestic is His Majesty),  
al-Muqaddimu (jalla jalalu-h)

the Delayer (Majestic is His Majesty),  
al-Mu'akhkhiru (jalla jalalu-h)

the First (Majestic is His Majesty),  
al-Awwalu (jalla jalalu-h)

the Last (Majestic is His Majesty),  
al-Akhiru (jalla jalalu-h)

the Outer (Majestic is His Majesty),  
az-Zahiru (jalla jalalu-h)

the Inner (Majestic is His Majesty),  
al-Batinu (jalla jalalu-h)

the Governor (Majestic is His Majesty),  
al-Wali (jalla jalalu-h)

the Exalted (Majestic is His Majesty),  
al-Muta'ali (jalla jalalu-h)

the Source of Goodness (Majestic is His Majesty),  
al-Birru (jalla jalalu-h)

the Acceptor of Repentance (Majestic is His Majesty),



at-Tawwabu (jalla jalalu-h)

the Benefactor (Majestic is His Majesty),  
al-Mun'imu (jalla jalalu-h)

the Avenger (Majestic is His Majesty),  
al-Muntaqimu (jalla jalalu-h)

the Pardoner (Majestic is His Majesty),  
al-'Afuwwu (jalla jalalu-h)

the Kind (Majestic is His Majesty),  
ar-Ra'ufu (jalla jalalu-h)

the Owner of Sovereignty (Majestic is His Majesty),  
Maliku 'l-Mulki (jalla jalalu-h)

the Owner of Majesty and Bounty (Majestic is His Majesty),  
Dhu 'l-Jalali wa 'l-Ikrami (jalla jalalu-h)

the Lord (Majestic is His Majesty),  
ar-Rabbu (jalla jalalu-h)

the Equitable (Majestic is His Majesty),  
al-Muqsitu (jalla jalalu-h)

the Gatherer (Majestic is His Majesty),  
al-Jami'u (jalla jalalu-h)

the Self-Sufficient (Majestic is His Majesty),  
al-Ghaniyyu (jalla jalalu-h)

the Enricher (Majestic is His Majesty),  
al-Mughni (jalla jalalu-h)

the Giver (Majestic is His Majesty),  
al-Mu'ti (jalla jalalu-h)

the Withholder (Majestic is His Majesty),  
al-Mani'u (jalla jalalu-h)

the Distresser (Majestic is His Majesty),  
ad-Zarru (jalla jalalu-h)

the Beneficent (Majestic is His Majesty),  
an-Nafi'u (jalla jalalu-h)

the Light (Majestic is His Majesty),  
an-Nuru (jalla jalalu-h)

the Guide (Majestic is His Majesty),  
al-Hadi (jalla jalalu-h)

the Incomparable (Majestic is His Majesty),  
al-Badi'u (jalla jalalu-h)

the Everlasting (Majestic is His Majesty),  
al-Baqi (jalla jalalu-h)

the Inheritor (Majestic is His Majesty),  
al-Warithu (jalla jalalu-h)

the Director (Majestic is His Majesty),  
ar-Rashidu (jalla jalalu-h)

the Ever-Patient (Majestic is His Majesty),  
as-Saburu (jalla jalalu-h)

He is Allah, the Single, the One, the Unique, the Eternal,  
Huwa 'llahu 'l-Wahidu 'l-Ahadu 'l-Fardu 's-Samadu 'lladhi

who has taken for Himself no consort and no son.  
lam yattadhikh sahibatan wa la walada

He does not beget, nor was He begotten;  
lam yalid wa lam yulad :

and there is none comparable unto Him.'  
wa lam yakun la-hu kufuwan ahad. (112:3-4)

His are the Most Beautiful Names.  
la-hu 'l-asma'u 'l-husna. (20:8)

-and the most exalted attributes.  
-wa 's-sifatu 'l-'ulya

His is the Supreme Analogy in the heavens and the earth.  
wa la-hu 'l-Mathalu 'l-A'la fi 's-samawati wa 'l-ard :

He is the Almighty, the All-Wise.  
wa Huwa 'l-'Azizu 'l-Hakim. (30:27)

There is nothing like unto Him, and He is  
laisa ka-mithli-hi shai' :

the All-Hearing, the All-Seeing.  
wa Huwa 's-Sam?'u 'l-Basir. (42:11)

The eyes do not perceive Him, but He perceives the eyes.  
la tudriku-hu 'l-absaru wa Huwa yudriku 'l-absar :

He is the Subtle, the Aware.  
wa Huwa 'l-Latifu 'l-Khabir. (6:103)

He is the First and the Last, the Outer and the Inner.  
Huwa 'l-Awwalu wa 'l-Akhiru wa 'z-Zahiru wa 'l-Batin :

He is Aware of all things.  
wa Huwa bi-kulli shai'in 'Alim. (57:3)

Say: 'We believe in Allah and what is sent down  
qulu amanna bi'llahi wa ma unzila

to us, and what was sent down to Abraham,  
ilai-na wa ma unzila ila Ibrahim

and Ishmael, and Isaac, and Jacob, and the tribes,  
wa Isma'ila wa Ishaqa wa Ya'quba

and that which Moses and Jesus received, and that  
wa 'l-asbati wa ma utiya Musa wa 'Isa

which the Prophets received from their Lord.  
wa ma utiya 'n-Nabiyyuna min Rabbi-him :

We make no distinction between any of them,  
la nufarriqu baina ahadin min-hum

and to Him we have surrendered.'  
wa nahnu la-hu muslimun. (2:136)

Our Lord, we believe in what You have revealed  
Rabba-na amanna bi-ma anzalta

and we follow the Messenger.  
wa 'ttaba'na 'r-Rasula

so enroll us among those who witness.

fa-'ktub-na ma'a 'sh-shahidin. (3:53)

We believe in Allah, and His Angels, and His Books,  
amanna bi'llahi wa Mala'ikati-hi wa Kutubi-hi

and His Messengers, and the Last Day,  
wa Rusuli-hi wa 'l-Yawmi 'l-Akhiri

and that Destiny-both the good of it and the bad of it,  
wa 'l-Qadari khairi-hi wa sharri-hi

and both its sweetness and its bitterness-  
wa hulwi-hi wa murri-hi

is from Allah (Exalted is He).  
mina 'llahi (ta'ala)

Our Lord, we believe in You,  
Rabba-na amanna bi-ka

and in Your Names and Your attributes,  
wa bi-Asma'i-ka wa sifati-ka

and in whatever is ascribed to You in the Exaltation of Your Essence,  
wa ma Anta bi-hi mawsufun fi 'Uluwwi Dhati-ka

as befits the Majesty of Your Countenance,  
ka-ma yanbaghi li-Jalali Wajhi-ka

and of which You are Worthy in the Splendor of Your Lordliness,  
wa ma Anta la-hu Ahlun fi 'Azimi Rububiyati-ka

and as is appropriate to You in the Perfection of Your Divinity.  
wa ka-ma huwa 'l-la'iqu bi-ka fi Kamali Uluhiyyati-k.

We believe in You, and Your Books and Your Messengers,  
amanna bi-ka wa bi-Kutubi-ka wa Rusuli-ka

and in Muhammad (Allah bless him and give him peace),  
wa bi-Muhammadin (salla 'llahu 'alai-hi wa sallam)

Your servant and Your Messenger,  
'abdi-ka wa Rasuli-ka

and in what he has brought from Your Presence,  
wa bi-ma ja'a bi-hi min 'Indi-ka

and [we do so] in accordance with Your Purpose  
wa 'ala muradi-ka

and the purpose of Your Messengers,  
wa muradi Rusuli-ka

as You love and approve, and in accordance  
wa ka-ma tuhibbu wa tarda

with what is within Your Knowledge Most High.  
wa 'ala ma huwa fi 'Ilmi-ka 'l-A'la.

O Knower of the secret and that which is more deeply hidden still!  
ya 'Alima 's-sirri wa akhfa.

O Sustainer of the earth and the sky!  
ya Qayyuma 'l-ardi wa 's-sama'.

O Allah, we are incompetent, inadequate,  
Allahumma inna 'ajizuna qasiruna

turning to You from deviation and error,  
bira'un ilai-ka mina 'z-zaighi wa 'z-zalali

as we try to obey what You have commanded,  
min qawlin wa fi'lin wa 'amal.

in word and deed and action.

Now Allah be Exalted, the True King!  
fa-ta'ala 'llahu Maliku 'l-Haqq :

There is no god but He, the Lord of the Throne of Grace.  
la ilaha illa Hu: Rabbu 'l-'arshi 'l-karim. (23:116)

Glory be to Him! High Exalted be He  
subhana-hu wa ta'ala

above what they attribute [to Him]! (6:100)  
'amma yasifun. (6:100)

The Originator of the heavens and the earth!  
Badi'u 's-samawati wa 'l-ard :

How can He have a child, when there is for Him no consort,

06 Wird as-Subh

anna yakunu la-hu waladun wa lam takun la-hu sahiba :

when He created all things and is Aware of all things.  
wa khalaqa kulla shai': wa Huwa bi-kulli shai'in 'Alim. (6:101)

O Allah, cause us to live in accordance with that,  
Allahumma fa-ahyi-na 'ala dhalik.

and cause us to die in accordance with that.  
wa amit-na 'ala dhalik.

and restore us to life in accordance with that,  
wa 'b'ath-na 'ala dhalik.

and guide us to the realities of that.  
wa 'hdi-na li-haqa'iqi dhalik.

O Lord of All the Worlds!  
ya Rabba 'l-'alamin.

O He who is the First, before all things,  
ya man Huwa 'l-Awwalu qabla kulli shai'in

and the Last, after all things,  
wa 'l-Akhiru ba'da kulli shai'.

and the Outer, above all things,  
wa 'z-Zahiru fawqa kulli shai'.

and the Inner, below all things,  
wa 'l-Batinu duna kulli shai'.

and the Irresistible, above all things.  
wa 'l-Qahiru fawqa kulli shai'.

O Light of lights! O Knower of the mysteries!  
ya Nura 'l-anwari ya 'Alima 'l-asrar.

O Controller of the night and the day!  
ya Mudabbira 'l-laili wa 'n-nahar.

O Sovereign Lord, O Almighty One, O All-Prevailing One!  
ya Maliku ya 'Azizu ya Qahhar.

O All-Compassionate One, O Ever-Loving One, O All-Forgiving One!  
ya Rahimu ya Wadudu ya Ghaffar

O Knower of the invisible realms.

ya 'Allama 'l-ghuyub.

O Transformer of hearts!  
ya Muqalliba 'l-qulub.

O Veiler of faults! O Forgiver of sins!  
ya Sattara 'l-'uyub. ya Ghaffara 'dh-dhunub.

O Allah, bless our master Muhammad, Your servant  
Allahumma salli 'ala sayyidi-na Muhammadin 'abdi-ka

and Your Messenger, the perfect master, the opener, the seal,  
wa Rasuli-ka 's-sayyidi 'l-kamili 'l-fatihi 'l-khatimi

Your clear Light, and Your truthful and trustworthy Messenger.  
nuri-ka 'l-mubin wa Rasuli-ka 's-sadiqi 'l-amin.

O Allah, grant him excellent merit,  
Allahumma wa ati-hi 'l-fadilata

and means of access and intercession.  
wa 'l-wasilata wa 'sh-shafa'a.

Bestow upon him the praiseworthy station  
wa 'b'ath-hu 'l-maqama 'l-mahmuda 'lladhi

that You have promised him, the approved intercessor  
wa'adta-hu 'sh-shafi'i 'l-murtada

and the chosen Prophet.  
wa 'r-Rasuli 'l-mujtaba.

O Allah, bless him and his family,  
Allahumma salli 'alai-hi wa 'ala ali-hi

as You have blessed Abraham and the family of Abraham.  
ka-ma sallaita 'ala Ibrahim wa 'ala ali Ibrahim

Bestow grace upon Muhammad and the family of Muhammad,  
wa barik 'ala Muhammadin wa 'ala ali Muhammadin

as You have bestowed grace upon Abraham  
ka-ma barakta 'ala Ibrahim

and the family of Abraham, in all the worlds.  
wa 'ala ali Ibrahim fi 'l-'alamina

You are Praiseworthy, Glorious,  
inna-ka Hamidun Majidun

to the extent of the number of Your creatures,  
'adada khalqi-ka

the good pleasure of Your Own Self,  
wa rida'a Nafsi-ka

the weight of Your Throne, and the ink of Your Words.  
wa zinata 'Arshi-ka wa midadi kalimati-ka

And bless his family and his Companions, one and all,  
wa 'ala ali-hi wa sahbi-hi ajma'ina

and grant them much peace.  
wa sallim tasliman kathira.

O Allah, we appeal to You by invoking Your most beautiful Names,  
Allahumma inna nas'alu-ka bi-Asma'i-ka 'l-Husna

and Your most exalted Attributes, and Your perfect Words,  
wa sifati-ka 'l-'ulya wa kalimati-ka 't-tammati

and Your revealed Scriptures and Your glorious Book,  
wa kutubi-ka 'l-munzalati wa bi-kitabi-ka 'l-'azizi

and our master Muhammad (Allah bless him and give him peace),  
wa bi-sayyidi-na Muhammadin (salla 'llahu 'alai-hi wa sallam)

Your servant and Your Messenger.  
'abdi-ka wa Rasuli-ka

O Lord of lords! O Revealer of the Book! O Swift in reckoning!  
ya Rabba 'l-arbab: ya Munazzila 'l-Kitab: ya Sari'a 'l-hisab:

O He who responds when He is called upon!  
ya man idha du'iya ajab.

O All-Compassionate, O All-Merciful!  
ya Rahimu ya Rahman:

O Ever-Near, O Responsive One!  
ya Qaribu ya Mujibu ya Hannanu ya Mannanu



O Tender One, O Benefactor!  
ya Hannanu ya Mannan:

O Lord of Majesty and Honor!  
ya Dha 'l-Jalali wa 'l-Ikram:

O Ever-Living One, O Self-Sustaining One!  
ya Hayyu ya Qayyum.

'Our Lord, give us in this world that which is good,  
Rabba-na ati-na fi 'd-dunya hasanatan

and in the Hereafter that which is good,  
wa fi 'l-akhirati hasanatan

and guard us against the torment of the Fire [of Hell].'  
wa qi-na 'adhaba 'n-nar. (2:201)

O Allah, we appeal to You for guidance,  
Allahumma inna nas'alu-ka 'l-huda

and pious devotion, and chastity, and sufficiency.  
wa 't-tuqa wa 'l-'afafa wa 'l-ghina

We take refuge with You from the strain of tribulation,  
wa na'udhu bi-ka min jahdi 'l-bala'i

and the impact of misfortune, and the evil of fate,  
wa darki 'sh-shaqa'i wa su'i 'l-qada'i

and the malice of enemies.  
wa shamati 'l-a'da'.

O Allah, we ask You for that which is good, for all of it,  
Allahumma inna nas'alu-ka mina 'l-khairi kulli-hi

both that which is immediate and that which is delayed.  
'ajili-hi wa ajili-h.

We take refuge with You from that which is evil, from all of it,  
wa na'udhu bi-ka mina 'sh-sharri kulli-hi

both that which is immediate and that which is delayed,  
'ajili-hi wa ajili-hi

06 Wird as-Subh

both that which we know and that which we do not know.  
ma 'alimna min-hu wa ma lam na'lam.

Praise be to You, for You are the One of whom help is sought,  
la-ka 'l-hamdu wa Anta 'l-Musta'anu

and reliance is placed on You.  
wa 'alai-ka 't-tuklan.

There is no power and no strength except through You.  
wa la hawla wa la quwwata illa bi-k.

O Allah, we ask You for goodness like that asked of You  
Allahumma inna nas'alu-ka min khairin ma sa'ala-ka min-hu

by Your servant and Your Prophet, our master Muhammad  
'abdu-ka wa Nabiyyu-ka sayyidu-na Muhammadun

(Allah bless him and give him peace).  
(salla 'llahu 'alai-hi wa sallam).

O Allah, You are my Lord. There is no god but You.

Allahumma Anta Rabbi la ilaha illa Anta

You have created me, and I am committed to Your covenant

wa ana 'abdu-ka wa ana 'ala 'ahdi-ka

and Your promise, as far as I am able.

wa wa'di-ka ma 'stata't.

I take refuge with You from the evil I have done,  
a'udhu bi-ka min sharri ma sana'tu

and I acknowledge Your gracious favor bestowed upon me,  
wa abu'u la-ka bi-ni'mati-ka 'alayya

and I confess my sin, so forgive me my sins,  
wa abu'u bi-dhanbi fa-'ghfir li dhunubi

for no one forgives sins except You.

fa-inna-hu la yaghfiru 'dh-dhunuba illa Anta

O All-Forgiving One! O All-Forgiving One!  
ya Ghafuru ya Ghafuru

O All-Forgiving One! O All-Forgiving One!  
ya Ghafuru ya Ghafur.

O Allah, I appeal to You for the companionship of fear,  
Allahumma inni as'alu-ka suhbata 'l-khawfi

and the rapture of ardent longing,  
wa ghalabata 'sh-shawqi

and the certainty of knowledge, and the constancy of reflection.  
wa thabata 'l-'ilmi wa dawama 'l-fikr.

We appeal to You, by invoking  
wa nas'alu-ka

the secret of secrets, which protects from all kinds of harm,  
bi-sirri 'l-asrari 'l-mani'i mina 'l-adrari

so that sins and faults may have no permanent lodging with us.  
hatta la yakuna la-na ma'a 'dh-dhunubi wa 'l-'uyubi qarar.

Make our footing firm, and guide us to knowledge and practice,  
wa thabbit-na wa 'hdi-na li'l-'ilmi wa 'l-'amali

and adorn us with these words, which You set forth  
wa zayyin-na bi-hadhihi 'l-kalimati 'llati basatta-ha

upon the tongue of Your Messenger Muhammad  
'ala lisani Rasuli-ka Muhammadin

(Allah bless him and give him peace),  
(salla 'llahu 'alai-hi wa sallam)

and with which You tested Abraham,  
wa 'btalaita bi-hinna Ibrahima

Your Bosom Friend (peace be upon him),  
Khalila-ka ('alai-hi 's-salam)

for You fulfilled them and You said:

fa-atamma-hunna fa-qulta:

'Behold, I am making you  
a leader for the people.' [Abraham] said:  
inni ja'ilu-ka li-'n-nasi imama :

'And [making leaders] of my offspring?' [His Lord] said:  
qala wa min dhurriyyati :

'My covenant does not extend to the evildoers.'  
qala la yanalu 'ahdi 'z-zalimin. (2:124)

Include us, therefore, among those who are active in goodness,  
fa-'j'al-na mina 'l-muhsinina

among his offspring and the offspring of Adam and Noah.  
min dhurriyyati-hi wa min dhurriyyati Adama wa Nuh.

I also beg You, O Allah, to show us the way of the righteous leaders,  
wa as'alu-ka Allahumma bi-na sabila a'immati 'l-muttaqina

in the Name of Allah, and from Allah, and toward Allah.  
bi'smi 'llahi wa mina 'llahi wa ila 'llah.

In Allah the believers put their trust.  
wa 'ala 'llahi fa-l'-yatawakkili 'l-mu'minun. (3:122)

Allah is enough for me.  
hasbiya 'llahu (9:129)

I believe in Allah. I am content with Allah. I have put my trust in Allah.  
amantu bi'llah: raditu bi'llah: tawakkaltu 'ala 'llah.

There is no power and no strength except with Allah.  
la hawla wa la quwwata illa bi'llah.

'There is no god but You. Glory be to You!  
la ilaha illa Anta subhana-ka

I have been an evildoer.'  
inni kuntu mina 'z-zalimin. (21:87)

O All-High! O Magnificent One! O Forbearing One!  
ya 'Aliyyu ya 'Azimu ya Halimu

O All-Knowing One! O All-Hearing One! O All-Seeing One!  
ya 'Alimu ya Sami'u ya Basiru

O Supportive One! O All-Capable One!  
ya Mu'ayyidu ya Qadiru

O Ever-Living One! O Self-Sustaining One!  
ya Hayyu ya Qayyum

O All-Merciful! O All-Compassionate!  
ya Rahmanu ya Rahimu

O He who is He, He, He! O He!  
ya man Huwa Huwa Huwa ya Hu

O First! O Last! O Outer! O Inner!  
ya Awwalu ya Akhiru ya Zahiru ya Batin.

Blessed be the Name of your Lord,  
tabaraka 'smu Rabbi-ka

the Owner of Majesty and Honor.  
Dhi 'l-Jalali wa 'l-Ikram. (55:78)

O Allah, guide us with Your light toward You,  
Allahumma 'hdi-na bi-nuri-ka ilai-ka

and make us stand in genuine servitude before You.  
wa aqim-na bi-sidqi 'l-'ubudiyyati baina yadai-k.

O Allah, make our tongues moist with Your remembrance,  
Allahumma 'j'al alsinata-na ratbatan bi-dhikri-ka

and our lower selves obedient to Your command,  
wa nufusa-na muti'atan li-amri-ka

and our hearts full of Your intimate knowledge,

wa quluba-na mamlu'atan bi-ma'rifati-ka

and our spirits honored by the direct vision of You,  
wa arwaha-na mukarramatan bi-mushahadati-ka

and our innermost beings blessed by Your nearness.  
wa 'rzuq-na fi dunya-ka wa mazidan ladai-ka

Grant us sustenance in this world, and yet more in Your presence,  
inna-ka 'ala kulli shai'in Qadir.

for You are indeed Capable of all things.

O He without whose nearness and permanence no heart can be at rest,  
ya man la yaskunu qalbun illa bi-qurbi-hi wa qarari-hi

and without whose tender grace and kindness no servant can live,  
wa la yahya 'abdun illa bi-lutfi-hi wa ibrari-hi

and without whose support and assistance no being can survive!  
wa la yabqa wujudun illa bi-imdadi-hi wa izhari-h.

O He who befriends His righteous servants,  
ya man anasa 'ibada-hu 'l-abrar:

and His most excellent saints drawn near,  
wa awliya'a-hu 'l-muqarrabina 'l-akhyar:

with His intimate converse and His secrets!  
bi-munajati-hi wa asrari-h.

O He who causes death and brings to life,  
ya man amata wa ahya

and sends far away and brings near,  
wa aqsa wa adna

and causes happiness and misery,  
wa as'ada wa ashqa

and sends astray and guides aright,  
wa adalla wa hada

and impoverishes and enriches,  
wa afqara wa aghna

06 Wird as-Subh

and afflicts and restores to well-being,  
wa abla wa 'afa

and determines and gives judgment!  
wa qaddara wa qada

Everything is subject to the splendid grace  
kullun bi-'azimi lutfi

of His management and His predestination.  
tadbiri-hi wa sabiqi iqdari-h.

My Lord, what doorway should I approach, apart from Your doorway,  
Rabbi ayya babin aqsudu ghaira babi-ka

and in what direction should I face, apart from Your direction?  
wa ayya janabin atawajjahu ghaira janaba-k.

You are the All-High, the Magnificent,  
Anta 'l-'Aliyyu 'l-'Azim.

There is no power and no strength except with You.  
la hawla wa la quwwata la-na illa bi-k.

My Lord, whom should I approach,  
Rabbi ila man aqsudu

when You are the Lord to be approached,  
wa Anta 'r-Rabbu 'l-maqsudu

and to whom should I direct my attention,  
wa ila man atawajjahu

when You are the Truth to be worshipped?  
wa Anta 'l-Haqqu 'l-Ma'bud.

Who is there to give to me,  
wa man dha 'lladhi yu'ti-ni

when You are the Owner of generosity and magnanimity?  
wa Anta Sahibu 'l-karami wa 'l-jud.

My Lord, it is not right for me to complain to anyone but You,  
Rabbi haqiqun 'alayya an la ashtakiya illa ilai-ka

and it is not proper for me to put my trust in anyone but You.  
wa lazimun 'alayya an la atawakkala illa 'alai-k.

O He in whom the trusting put their trust!  
ya man 'alai-hi yatawakkalu 'l-mutawakkiluna

O He to whom the fearful turn for refuge!  
ya man ilai-hi yalja'u 'l-kha'ifun.

O He on whose generosity and beautiful customs the hopeful depend!  
ya man bi-karami-hi wa jamili 'awa'idi-hi yata'allaqu 'r-rajun.

O He to whose irresistible authority, and splendid mercy  
ya man bi-sultani qahri-hi wa 'azimi rahmati-hi

and tender kindness, the suffering appeal for help!  
wa birri-hi yastaghithu 'l-mudtarruna

O He to whose abundant giving,  
ya man li-wus'i 'ata'i-hi

and gracious favor and blessed bounty,  
wa jamili fadli-hi wa na'ma'i-hi

hands are outstretched and beggars address their appeal!  
tubsatu 'l-aidi wa yas'alu-hu 's-sa'iluna

My Lord, include me among those who put their trust in You,  
Rabbi 'j'al-ni mim-man tawakkala 'alai-ka

and set my fear to rest when I attain to You,  
wa amin khawfi idha wasaltu ilai-ka

and do not disappoint my hope when I come to be in Your presence.  
wa la tukhayyib raja'i idha sirtu baina yadai-k.

O Ever-Near One, O Responsive One, O All-Hearing One!  
ya Qaribu ya Mujibu ya Sami'.

O Allah, we are wandering astray, so guide us,  
Allahumma inna dalluna fa-'hdi-na



06 Wird as-Subh

and we are poor, so enrich us, and we are weak, so strengthen us,  
wa inna fuqara'u fa-aghni-na wa inna du'afa'u fa-qawwi-na.

and we are sinners, so forgive us.  
wa inna mudhnibuna fa-'ghfir la-na

O Light, O Guide, O Independent One, O Strong One!  
ya Nuru ya Hadi ya Ghaniyyu ya Qawiyy.

O All-Forgiving, O All-Compassionate One!  
ya Ghafuru ya Rahim.

O Allah, with a spirit from Your presence support us,  
Allahumma bi-ruhin min 'indi-ka ayyid-na

and from Your hidden knowledge instruct us,  
wa min 'ilmi-ka 'l-maknuni 'allim-na

and to Your religion that You have approved  
wa 'ala dini-ka 'lladhi 'rtadaita-hu

make us firmly committed,  
habbit-na

and include us among those to whom the fairest reward-  
wa 'j'al-na mim-man sabaqat la-hu

and more besides-has already gone forth.  
min-ka 'l-husna wa ziyada.

O Allah, I appeal to You in this world for obedience to You  
Allahumma inni as'alu-ka fi 'd-dunya ta'ata-ka

and for escape from disobedience to You,  
wa 'l-firara 'an ma'siyati-ka

and in the Hereafter for Your Garden of Paradise,  
wa fi 'l-akhirati jannata-ka

and for the vision of You, and for immunity from Your chastisement.  
wa ru'yata-ka wa 's-salamata min 'uqubati-k.

O Allah, let us live as obedient believers,  
Allahumma ahyi-na mu'minina ta'i'ina

and let us die as penitent Muslims.  
wa tawaffa-na muslimina ta'ibin.

Include us among those who receive their record with the right hand,  
wa 'j'al-na mim-man ya'khudhu 'l-kitaba bi'l-yamin.

and cause us to be safe on the Day of the Greatest Alarm.  
wa 'j'al-na yawma 'l-faza'i 'l-akbari aminin.

Set our feet firmly on the straight path,  
wa thabbit aqdam-na 'ala 's-sirati 'l-mustaqim.

and admit us into Your mercy and Your noble generosity  
wa adkhil-na bi-rahmati-ka wa karami-ka

in the Gardens of Bliss,  
fi jannati 'n-na'im.

and deliver us, through Your pardon and Your forbearance,  
wa najji-na bi-'afwi-ka wa hilmi-ka

from the painful torment.  
mina 'l-'adhabi 'l-alim.

O Munificent One, O All-Compassionate,  
ya Barru ya Rahimu

O All-Forbearing, O Generous One!  
ya Halimu ya Karimu.

O Allah, we have come to the point where we possess for ourselves  
Allahumma inna asbahna la namliku li-anfusi-na

no defense and no remission, no means to cause harm  
daf'an wa la raf'an wa la darran

and no source of benefit.  
la naf'an

We are paupers, with nothing belonging to us,  
inna fuqara'u la shai'a la-na

and weaklings, with no strength of our own.  
dufa'a'u la quwwata la-na

All goodness has come to be in Your hands,  
wa asbaha 'l-khairu kullu-hu bi-yadai-ka

06 Wird as-Subh

and the ordering of everything is reverting to You.  
wa amru kulli shai'in raji'un ilai-k.

O Allah, enable us to do what You have commanded us to do.  
Allahumma waffiq-na li-ma bi-hi amarta-na.

Help us to perform the duties You have imposed upon us,  
wa a'in-na 'ala ma bi-hi kallafta-na

and make us independent of all things,  
wa aghni-na 'an kulli shai'in

through Your gracious favor and Your merciful compassion.  
bi-fadli-ka wa rahmati-ka

Mend what is broken for us, and restore what we have lost,  
wa 'jbur kasra-na wa ma fata min-na

through Your providential care and Your noble generosity.  
bi-'inayati-ka wa karami-ka

Assist us to direct our attention toward You,  
wa ayyid-na bi't-tawajjuhi ilai-ka

by means of Your power and Your strength.  
bi-hawli-ka wa quwwati-ka ya Maliku

O Sovereign Lord, O Omnipotent One!  
ya Sami'u ya Basir.

O All-Hearing One, O All-Seeing One!

O Allah, our sight has not failed to see,  
Allahumma ma qasara 'an-hu ra'yu-na

nor has our asking failed to obtain,  
wa lam tablugh-hu mas'alatan

whatever goodness You have promised to any one of Your creatures,  
min khairin wa'adta-hu ahadan min khalqi-k.

or whatever goodness You are giving to any one of Your servants.  
aw khairin Anta Mu'ti-hi ahadan min 'ibadi-k.

We therefore seek it from You and ask it of You,  
fa-inna narghabu ilai-ka fi-hi wa nas'alu-ka-hu

through Your mercy, O Most Merciful of the merciful.  
bi-rahmati-ka ya Arhama 'r-Rahimin.

O Allah, I complain to You about the feebleness of my strength,  
Allahumma inni ashku ilai-ka da'fa quwwati

the paucity of my skill, and my insignificance in the eyes of creatures.  
wa qillata hilati wa hawani 'ala 'l-makhluqin.

You are the Most Merciful of the merciful.  
wa Anta Arhamu 'r-Rahimin.

You are the Lord of those who are considered weak.  
Anta Rabbu 'l-mustad'afin.

You are my Lord. To whom would You entrust me?  
wa Anta Rabbi ila man takilu-ni

To someone remote, who would shun me,  
ila ba'idin yatahajjamu-ni

or to an enemy, whom You had put in charge of my affair?  
am ila 'aduwwin mallakta-hu amri.

If there is no anger against me from You, I am not worried,  
in lam yakun 'alayya ghadabun min-ka fa-la ubali

but Your pardon is what matters to me most.  
wa lakin 'afwu-ka awsa'u li.

I take refuge with the Light of Your Countenance,  
a'udhu bi-nuri Wajhi-ka 'lladhi

by which the darknesses are illumined,  
ashraqat bi-hi 'z-zulumatu

and by which the business of this world and the Hereafter  
wa saluha 'alai-hi amru 'd-dunya wa 'l-akhirati

is saved from having Your anger descend upon it,  
min an yanzila 'alayya ghadabu-ka

or Your displeasure alighting upon me.  
aw yahilla 'alayya sakhatu-k.

Praise be to You, until You are well pleased.  
la-ka 'l-hamdu hatta tarda.

We have no power and no strength except through You.  
wa la hawla wa la quwwata la-na illa bi-k.

My Lord, I complain to You about the fickleness  
Rabbi inni ashku ilai-ka talawwuna

of my spiritual states and the hesitancy of my request.  
ahwali wa tawaqqufa su'ali.

O He on the grace of whose generosity,  
ya man ta'allaqat bi-lutfi karami-hi

and on the beauty of whose customs, my hopes depend!  
wa jamili 'awa'idi-hi amali

O He from whom my condition is not concealed!  
ya man la yakhfa 'alai-hi khafiyyu hali.

O He who knows the outcome of my business, and what my end will be!  
ya man ya'lamu 'aqibata amri wa ma'ali.

My Lord, my forelock is in Your hands,  
Rabbi inna nasiyati bi-yadai-ka

and all my affairs are returning to You.  
Rabbi inna nasiyati bi-yadai-ka wa umuri kullu-ha raji'atun ilai-k.

My spiritual states are not concealed from You,  
wa ahwali la takhfa 'alai-k.

and my cares and sorrows are well known to You.  
wa humumi wa ahzani ma'lumatun ladai-k.

My affliction is great, and tremendous is my grief,  
qad jalla musabi wa 'azuma 'kti'abi.

and my youth is past and gone,  
wa 'nsarama shababi

and my pure drink has turned muddy,  
wa takaddara 'alayya safwu sharabi

and my cares and my agonies have gathered against me,  
wa 'jtama'at 'alayya humumi wa awsabi

and the prompt fulfillment of my wish has been delayed,

wa ta'akhhkharā 'an-ni ta'jilu matlabi

along with the clearing of my blame and my censure.  
wa tanjizu i'tabi wa 'itabi.

O He to whom is my return and my homeward journey!  
ya man ilai-hi marji'i wa ma'abi.

O He who hears and knows the thoughts of my innermost being,  
ya man yasma'u wa ya'lamu hawajisa sirri

as well as my public statements, and who knows  
wa 'alaniyyata khitabi wa ya'lamu

the nature of my hope and the reality of my condition.  
mahiyata amali wa haqiqata ma bi.

My God, my power is inadequate, and my skill is slight,  
Ilahi qad 'ajazat qudrati wa qallat hilati

and my strength is weak, and my mind is wandering,  
wa da'ufat quwwati wa tahat fikrati

and my problem is difficult, and my spiritual state is bad,  
wa ashkalat qadiyyati wa sa'at halati

and my wish is far from fulfillment,  
wa ba'udat umniyati

and my distress is tremendous,  
wa 'azumat hasrati

and my moaning grows ever louder,  
wa tasa'adat zafrati

and the hidden content of my innermost being is exposed,  
wa 'ttadaha maknunu sarirati

and my signifi- cance has melted away.  
wa salat 'ibrati.

You are my refuge and my means of access.  
wa Anta malja'i wa wasilati

To You I offer my sorrow, my sadness and my complaint,  
wa ilai-ka arfa'u baththi wa huzni wa shikayati

and I pin my hope on You for the dispelling of my misfortunes.

wa arju-ka li-daf'i mulimmati.

O He who knows my innermost secret and my public statement.  
ya man ya'lamu sirri wa 'alaniyati.

My God, Your door is open to the beggar,  
Ilahi babu-ka maftuhun li's-sa'il:

and Your gracious favor is freely dispensed to the visitor,  
wa fadlu-ka mabdhulun li'n-na'il:

and to You is the final notice of complaint  
wa ilai-ka muntaha 'sh-shakwa

and the ultimate delivery of questions.  
wa ghayatu 'l-masa'il.

My God, have mercy on my pleading tears,  
Ilahi 'rham dam'iya 's-sa'ila

and my shriveled body, and my languid state,  
wa jismiya 'n-nahila

and my declining youth.  
wa shababiya 'l-ma'il.

O He to whom complaints are raised!  
ya man ilai-hi raf'u 'sh-shakwa

O Knower of the secret and the private conversation!  
ya 'Alima 's-sirri wa 'n-najwa.

O He who hears and sees,  
ya man yasma'u wa yara.

and O He who is at the highest observation post!  
ya man Huwa bi'l-manzari 'l-a'la.

O Lord of the earth and the sky!  
ya Rabba 'l-ardi wa 's-sama.

O He to whom the Most Beautiful Names belong!  
ya man la-hu 'l-Asma' al-Husna.

06 Wird as-Subh

O He to whom permanence and everlastingness belong!  
ya man la-hu 'd-dawamu wa 'l-baqa.

O my Lord, Your servant is short of material means,  
ya Rabbi 'abdu-ka qad daqat bi-hi 'l-asbab:

and the doors are shut in his face,  
wa ghulliqat duna-hu 'l-abwab:

and it is hard for him to follow the path of the people of righteousness,  
wa ta'adhdhara 'alai-hi suluku tariqi ahli 's-sawab:

and he experiences increasing care and sorrow and grief,  
wa zada bi-hi 'l-hammu wa 'l-ghammu wa 'l-ikti'ab:

and his life is almost over, and no door has been opened  
wa 'nqada 'umru-hu wa lam yuftah la-hu

to admit him to the clarity of those blissful situations,  
ila fasihi tilka 'l-hadarati

nor to the fountains of purity and comfort.  
wa manahili 's-safwi wa 'r-rahati bab.

His days have slipped away,  
wa 'nsaramat ayyamu-hu

and the lower self is grazing in the arenas of heedlessness  
wa 'n-nafsu ra'i'atun fi mayadini 'l-ghaflati

and earning a livelihood worthy of contempt.  
wa daniyyi 'l-iktisab.

You are the One of whom the removal of this disaster is sought.  
wa Anta 'l-Marjuwwu li-kashfi hadha 'l-musab.

O He who always answers when appeal is made to Him!  
ya man idha du'iya ajab.

O Swift in reckoning! O Lord of lords!  
ya Sari'a 'l-hisab: ya Rabba 'l-arbab.

O Magnificent in Dignity!  
ya 'Azima 'l-Janab.

O Generous One, O Bestower of gifts!  
ya Karimu ya Wahhab.



My Lord, do not exclude my supplication,  
Rabbi la tahjub da'wati.

and do not reject my request,  
wa la tarudda mas'alati.

and do not leave me in my distress,  
wa la tada'-ni bi-hasrati.

and do not entrust me to my own power and my own strength,  
wa la takil-ni ila hawli wa quwwati.

but have mercy on my incompetence and my need,  
wa 'rham 'ajzi wa faqati.

for my breast is tight, my mind is wandering,  
fa-qad daqa sadri wa taha fikri

and I am confused about my state of affairs.  
wa tahayyartu fi amri

You are the Knower of my secret and my public statement,  
wa Anta 'l-'Alimu bi-sirri wa jahri:

the Master of my benefit and what is harmful to me,  
al-Maliku li-naf'i wa durri:

the One who is Capable of cheering my sorrow and easing my hardship.  
al-Qadiru 'ala tafriji karbi wa taisiri 'usri.

My Lord, have mercy on him whose sickness is serious,  
Rabbi 'rham man 'azuma maradu-hu

and whose cure is hard to find,  
wa 'azza shifa'u-hu

and whose illness is considerable though his treatment is slight,  
wa kathura da'u-hu wa qalla dawa'u-hu

and whose skill is weak though his affliction is strong.  
wa qawiya bala'u-h.

You are his refuge, and his hope, and his help and his healing  
wa Anta malju'u-hu wa raja'u-hu wa 'awnu-hu wa shifa'u-h.

O He whose gracious favor and gifts have inundated His servants,  
ya man ghamara 'l-'ibada fadlu-hu wa 'ata'u-h:

and whose generosity and beneficence have embraced the universe.  
wa wasi'a 'l-bariyyata judu-hu wa na'ma'u-h.

Here am I, Your servant in need of what is in Your presence,  
ha ana 'abdu-ka muhtajun ila ma 'inda-k:

a pauper, awaiting Your munificence and Your gift;  
faqirun antziru juda-ka wa rifda-k:

a sinner, begging You for pardon and forgiveness,  
mudhnibun as'alu min-ka 'l-'afwa wa 'l-ghufran.

fearfully seeking from You exemption and security;  
kha'ifun atlubu min-ka 's-safha wa 'l-aman.

a wicked rebel, though maybe repentance will erase  
musiyyun 'asin fa-'asa tawbatun

the darkness of wickedness and rebellion;  
tamhu zulma 'l-isa'ati wa 'l-'isyan.

a beggar, extending the hands of total need;  
sa'ilun basitun yadayi 'l-faqati 'l-kulliyyati

looking to You for generosity and beneficence;  
yatlubu min-ka 'l-juda wa 'l-ihsan.

a prisoner bound, yet maybe his chains will be broken,  
masjunun muqayyadun fa-'asa yufakku qaidu-h.

and he will be released from the jail of his confinement,  
wa yutlaqu min sijni hijabi-hi

into the clear scenes of witnessing, and the fountains;  
ila fasihi hadarati 'sh-shuhudi wa 'l-a'yan:

naked and hungry, yet maybe he will be nourished  
ja'i'un 'arin fa-'asa yut'amu

with the drink of bringing near,  
min sharabi 't-taqrib.

and clothed with the garments of faith;  
wa yuksa min hulali 'l-iman:

thirsty, thirsty, and O so thirsty,

zam'an: zam'an: wa ayyu zam'an.

he is burning in the bowels of the blazing fires,  
yata'ajjaju fi ahsha'i-hi lahibu 'n-niran:

yet maybe the fires of grief will be cooled for him,  
fa-'asa an tabruda 'an-hu niranu 'l-karb:

and his thirst will be quenched with the drink of love,  
wa yusqa min sharabi 'l-hubb:

and he will sip from the cups of nearness,  
wa yakra'a min kasati 'l-qurb:

and the suffering and the pains will leave him,  
wa yadhaba 'an-hu 'l-bu'su wa 'l-alamu

along with the sicknesses and sorrows,  
wa 'l-asqamu wa 'l-ahzan.

and he will be blessed with bounty after his suffering and his pain,  
wa yuna'amu min ba'di bu'si-hi wa alami-hi

and he will be cured of his illness and his disease,  
wa yusqa min maradi-hi wa suqmi-h.

so that all that he had to bear will cease to be.  
hatta yazula ma bi-hi kana ma kan.

Here am I, a servant, a distant stranger, afflicted with misfortune.  
wa ha ana 'abdun na'in gharibun musabun

He is far away from his people and the homelands,  
qad ba'uda 'ani 'l-ahli wa 'l-awtan:

yet maybe this trouble and misery will leave him,  
fa-'asa yazulu 'an-hu hadha 't-ta'abu wa sh-shaqa:

and nearness and meeting will return to him,  
wa ya'udu la-hu 'l-qurbu wa 'l-liqa:

and a mate and pure bliss will show themselves to him  
wa yatara'a la-hu 's-sal'u wa 'n-naqa:

and the tamarisk and the ben-tree will appear for him,  
wa yaluhu la-hu 'l-athlu wa 'l-ban:

and gracious favor and beneficence will come his way,  
wa yanalu-hu 'l-lutfu wa 'l-ihsan:

06 Wird as-Subh

and mercy and good pleasure will alight upon him.  
wa tahullu 'alai-hi 'r-rahmatu wa 'r-ridwan.

O Magnificent One, O Benefactor! O Generous One, O All-Merciful!  
ya 'Azimu ya Mannan: ya Karimu ya Rahman.

O Owner of generosity and beneficence, and of mercy and forgiveness!  
ya Sahiba 'l-judi wa 'l-ihsani wa 'r-rahmati wa 'l-ghufran.

O Allah, O Lord! O Allah, O Lord!  
ya Allahu ya Rabb: ya Allahu ya Rabb:

O Allah, O Lord, have mercy on him who is oppressed by existing things,  
ya Allahu ya Rabbu 'rham man daqat 'alai-hi 'l-akwan:

The two species [men and jinn] have not befriended him,  
wa lam tu'nis-hu 'th-thaqalan:

and he wanders in confusion by morning and night,  
wa qad asbaha wa amsa muwallahan hairan:

and he finds himself a stranger,  
wa adha ghariban

even though he may be among family and homelands;  
wa law kana baina 'l-ahli wa 'l-awtan:

ill at ease, for no place gives him shelter;  
munza'ijan la ya'wi-hi makan:

disturbed, for he is not relieved of his grief and sorrow  
qaliqan la yulhi-hi 'an baththi-hi wa huzni-hi

by the changing of the times;  
taghayyuru 'l-azman:

lonely, for his heart is not befriended by any human beings or jinn.  
mustawhishan la ya'nasu qalbu-hu bi-insin wa la jann.

My Lord, is there in existence any lord apart from You,  
Rabbi hal fi 'l-wujudi rabbun siwa-ka

so that he may be called upon?  
fa-yud'a

Or is there in the universe any god apart from You,  
am hal fi 'l-mamlakati ilahun ghairu-ka

so that hopes can be pinned on him?  
fa-yurja.

Or is there any generous giver, other than You,  
am hal karimun ghairu-ka fa-yutlaba min-hu 'l-'ata.

so that gifts can be solicited from him?  
fa-yutlaba min-hu 'l-'ata.

Or is there any openhanded one, apart from You,  
am hal thamma jawadun siwa-ka

so that grace and favor can be asked of him?  
fa-yus'ala min-hu 'l-fadlu wa 'n-na'ma.

Or is there any judge, apart from You,  
am hal hakimun ghairu-ka

so that complaints can be registered with him?  
fa-turfa'a ilai-hi 'sh-shakwa.

Or is there someone to whom the poor servant can be turned over?  
am thamma man yuhalu 'l-'abdu 'l-faqiru 'alai-h.

Or is there someone to whom the palms of the hands can be extended,  
am hal thamma man tubsatu 'l-akuffu

and to whom needs can be presented?  
wa turfa'u 'l-hajatu ilai-h.

There is nothing but Your generosity and Your munificence.  
fa-laisa illa karamu-ka wa judu-ka

O He from whom there is no refuge except with Him!  
ya man la malja'a min-hu illa ilai-h.

O He who affords protection, and against whom there is no protection!  
ya man yujiru wa la yujaru 'alai-h.

Is there any generous giver other than You,  
so that hope can be pinned on him?  
a-hahuna karimun ghairu-ka fa-yurja

Or anyone apart from You, so that gifts can be asked of him?  
am man siwa-ka jawadun fa-yus'ala min-hu 'l-'ata.

My Lord, the friend has deserted me,  
Rabbi qad jafa-ni 'l-habib:

and the physician has lost patience with me,  
wa malla-ni 't-tabib:

and the enemy nearby has rejoiced at my affliction,  
wa shamita biya 'l-'uduwwu 'l-qarib:

and grief and lamentation have shaken me severely.  
wa 'shtadda biya 'l-karbu wa 'n-nahib.

You are the Ever-Loving, the Ever-Near, the Kind, the Responsive One.  
wa Anta 'l-Wadudu 'l-Qaribu 'r-Ra'ufu 'l-Mujib.

My Lord, to whom should I complain about my condition,  
Rabbi ila man ashku halati

when You are the All-Knowing, the All-Capable?  
wa Anta 'l-'Alimu 'l-Qadir:

Or of whom should I seek support,  
am bi-man astansiru

when You are the Protecting Friend, the Supporter?  
wa Anta 'l-Waliyyu 'n-Nasir.

Or of whom should I seek help,  
am bi-man astaghithu

when You are the Protecting Friend, the Supervisor?  
am bi-man astaghithu wa Anta 'l-Waliyyu 'n-Nazir:

Or with whom should I take refuge,  
am ila man altaji'u

when You are the Generous Pardoner?  
am ila man altaji'u wa Anta 'l-Karimu 's-Satir:

Or who is there to mend what I have broken,  
am man dha 'lladhi yajbaru kasri

when You are the Mender of hearts?  
wa Anta li'l-qulubi Jabir:

Or who is there to forgive my serious sin,  
am man dha 'lladhi yaghfiru 'azima dhanbi

06 Wird as-Subh

when You are the All-Compassionate, the All-Forgiving?  
wa Anta 'r-Rahimu 'l-Ghafiru

O Knower of what is within the innermost beings  
ya 'Aliman bi-ma fi 's-sara'ir:

O He who is the Overseer of what is hidden in the consciences!  
ya man Huwa 'l-Muttali'u 'ala maknuni 'd-dama'ir:

O He who is Prevailing over His servants!  
ya man Huwa fawqa 'ibadi-hi Qahir:

O He who is the First, before all things, and the Last, after all things!  
ya man Huwa 'l-Awwalu qabla kulli shai'in wa 'l-Akhiru ba'da kulli shai'.

I ask You, O Lord of all things, because of Your power  
as'alu-ka ya Rabba kulli shai'in bi-qudrati-ka

over all things, to forgive me for everything,  
hatta la tas'ala-ni 'an shai'.

so that You will not question me about anything.

O He in whose Hand is the dominion of all things!  
ya man bi-yadi-hi malakutu kulli shai'.

O He whom nothing can harm,  
ya man la yadurru-hu shai'un

and whom nothing can benefit,  
wa la yanfa'u-hu shai'un

and whom nothing can conquer,  
wa la yaghlibu-hu shai'un .

and whom nothing can escape,  
wa la ya'zubu 'an-hu shai'un

and whom nothing can weary,  
wa la ya'udu-hu shai'un

and who does not appeal to anything for help,  
wa la yasta'inu bi-shai'in

and whom nothing can distract from anything,  
wa la yashghalu-hu shai'un 'an shai'in

and whom nothing resembles,  
wa la yushbihi-hu shai'un

and whom nothing can disable.  
wa la yu'jizu-hu shai'.

O He who is holding everything by the forelock,  
ya man Huwa Akhidhun bi-nasiyati kulli shai'in

and in whose Hand are the keys to all things,  
wa bi-yadi-hi maqalidu kulli

deflect from me the harmfulness of all things,  
shai'ini 'srif 'an-ni darra kulli shai'in

and make everything smooth for me,  
wa sahhil li kulla shai'in

and do not call me to account for everything,  
wa la tuhasib-ni bi-kulli shai'in

and bless me in everything,  
wa barik li bi-kulli shai'in

and do not take me to task for everything,  
wa la tu'akhidh-ni bi-kulli shai'in

and make everything easy for me,  
wa yassir li kulla shai'in

and grant me everything,  
wa hab li kulla shai'in

and give me the goodness of everything,  
wa a'ti-ni khaira kulli shai'in

and protect me from the evil of everything.  
wa 'kfi-ni sharra kulli shai'.

O First of all things, and O Last of all things,  
ya Awwala kulli shai'in wa ya Akhira kulli shai'in

and O Outer of all things, and O Inner of all things  
wa ya Zahira kulli shai'in wa ya Batina kulli shai'in

and [He who is] above all things, and Reckoner of all things,  
wa fawqa kulli shai'in wa Muhsiya kulli shai'in



06 Wird as-Subh

and Originator of all things, and Restorer of all things,  
wa Mubdi'a kulli shai'in wa Mu'ida kulli shai'in

and Knower of all things, and Encompasser of all things,  
wa 'Aliman bi-kulli shai'in wa Muhitan bi-kulli shai'in

and Seer of all things, and Witness over all things,  
wa Basiran bi-kulli shai'in wa Shahidan 'ala kulli shai'in

and Watcher over all things, and Gentle with all things,  
wa Raqiban 'ala kulli shai'in wa Latifan bi-kulli shai'in

and Aware of all things, and Inheritor of all things,  
wa Khabiran bi-kulli shai'in wa Waritha kulli shai'in

and Controller of all things.  
wa Qa'iman 'ala kulli shai'.

O He in whose Hand is the dominion of all things,  
ya man bi-yadi-hi malakutu kulli

forgive me for everything, for You are Capable of all things.  
shai'ini 'ghfir li kulla shai'in inna-ka 'ala kulli shai'in Qadir.

O Allah, You are Safe from all things,  
Allahumma inna-ka Aminun min kulli shai'in

and everything is afraid of You,  
wa kullu shai'in kha'ifun min-ka

so, through Your security from all things and the fear of all things for You,  
fa-bi-amni-ka min kulli shai'in wa khawfi kulli shai'in

forgive me for everything, so that You do not question me about anything.  
min-ka 'ghfir li kulla shai'in hatta la tas'ala-ni 'an shai'.

O He in whose Hand is the dominion of all things,  
ya man bi-yadi-hi malakutu kulli shai'in

You are indeed Capable of all things.  
inna-ka 'ala kulli shai'in Qadir.

O Allah, O Hope of the true believers,  
Allahumma ya Raja'a 'l-mu'minina

do not disappoint our hope.  
la tukhayyib raja'a-na

O Helper of those who seek help, assist us!  
wa ya Ghiyatha 'l-mustaghithina aghthi-na

O Aide of the true believers, help us!  
wa ya 'Awna 'l-mu'minina a'in-na

O Loving Friend of the penitent, relent toward us,  
wa ya Habiba 't-tawwabina tub 'alai-na

and toward all Your servants who surrender [to Your will].  
wa 'ala 'ibadi-ka 'l-muslimina ajma'in.

In honor of the chief of the Messengers  
bi-jahi sayyidi 'l-Mursalina

and the seal of the Prophets, the trustworthy Chosen One,  
wa khatami 'n-Nabiyyina 'l-Mustafa 'l-Amini

the beloved of the Lord of All the Worlds.  
habibi Rabbi 'l-'alamin.

Amin, O Allah! Amin, O Lord of All the Worlds!  
Amin. Allahumma Amin. ya Rabba 'l-'alamin.

Allah and His angels shower blessings on the Prophet.  
inna 'llaha wa mala'ikata-hu yusalluna 'ala 'n-Nabiyy :

O you who truly believe, invoke blessings upon him  
ya ayyuha 'lladhina amanu sallu 'alai-hi

and salute him with a worthy salutation.  
wa sallimu taslima. (33:56)

O Allah, grant blessing and peace and grace to our master Muhammad,  
Allahumma salli wa sallim wa barik 'ala sayyidi-na Muhammadin

and to his family and his Companions, one and all.  
wa 'ala ali-hi wa sahbi-hi ajma'in.

Glory be to your Lord, the Lord of Majesty,  
subhana Rabbi-ka Rabbi 'l-'Izzati

06 Wird as-Subh

far from what they attribute!  
'amma yasifun.

And peace be upon those sent as Messengers!  
wa salamun 'ala 'l-Mursalin.

And praise be to Allah, Lord of the Worlds!  
wa 'l-hamdu li'llahi Rabbi 'l-'alamin. (37:180-83)

\* \* \* \* \*

1 Q. 2:105.